there being ſo vaſt a deal of room, that 40000 People may ſhelter themſelves in it. And he that would attempt to ſeek them out in this vaſt Wilderneſs of Walks and Pillars, without an expert Guide, would not only be in hazard of looſing his way, but of being knock't in the head at the Corner of every Pillar, where people lurking in the dark with their Carabins and Fowling pieces, would have fair opportunity to ſhoot them by the light of their own Torches.

In this vaſt *Grotto* 'tis remarkable, that there is but little Rubbiſh: which ſhews both the goodneſs of the Stone, and the carefulneſs of the Workmen. And in divers places there are little Pools of Water, perhaps made on purpoſe for Beaſts to drink, and to ſerve for other uſes in time of need: For in no place almoſt are there any Droppings to be ſeen; nor are the Walks at all wet under-foot; only it ſeems, that Rain gets in by the *Air-ſhafts*, which, for ſaving of labour, and perhaps too, to make theſe Pools, are let down from ſuch places commonly, as are the Pools thereabout; and ſo the Rain, that falls on the higher grounds, does eaſily find the way thither.

An Account of ſome Books.

I. *TRACTS written by the Honourable* Robert Boyle, *of a Diſcovery of the* Admirable *RAREFACTION of the AIR (even without Heat:) New Obſervations about the DURATION of the SPRING of the AIR: New Experiments touching the CONDENSATION of the* Air *by meer COLD; and its COMPRESSION without Mechanical Engins: And the admirably DIFFERING EXTENSION of the ſame Quantity of* Air *rarifyed and compreſſed.* London, *for* H. Herringman, 1670. *in* 4°.

THE main drift of theſe Excellent *Tracts* is, to invite the Curious to obſerve the ſtupendious Mutability of the *Air*, as to Rarity and Denſity, whereby the ſame Quantity of Air, being ſometimes compreſs'd, ſometimes dilated, may change its Dimenſions to a degree, that ſeems almoſt to tranſcend the power of Nature and Art, and might be look't upon as incredible, if it were abruptly and nakedly propoſed, or by a perſon of only *common* ſkill in theſe matters.

It will then appear by the Experiments and Calculation, made by our Noble Author, that, according to the leaſt Eſtimate of any recited in them, the Extenſion of the ſame Quantity of Air, is as 1. to 2744, or thereabouts: And if, inſtead of the moderateſt, there be taken the greateſt Expanſion of the Air; being as about 13000 to 1, when the *uncompreſt* Air was highly rarify'd, that number being multiplyed by 40, becauſe of the great Compreſſion of the Air, effected by Cold (as appears in the Third of theſe Tracts,) will amount to 520000, for the number of times, by which the Air at one time exceeds the ſame portion of Air at another time: Which is an Expanſion ſo great, that it will eaſily keep the Reader from thinking the Title of this *Diſcourſe*, where the Rarefaction of the Air is call'd *Admirable*, immodeſt.

It will alſo appear by theſe Tracts, that the Air may by the Intervention of Art and Inſtruments be much more expanded, than it has yet been found to be by the bare application of External Heat, though it were that of an Intenſe Fire it ſelf.

The Natural Philoſopher will doubtleſs, upon the reading of this ſtrange Expanſion of the Air, be excited to conſider, when he ſhall look on one of our Author's well exhauſted Receivers, How ſmall a proportion the Common Aereal particles, which are very ſparingly diſpers'd there, bear to the whole Cavity of the Veſſel, which, before it was exhauſted, was thought to be repleniſh't with Air alone. Certainly both the *Carteſians* and *Epicureans* will find themſelves highly concern'd in this matter. The *former* will endeavor thereby to eſtabliſh the neceſſity of their *Materia ſubtilis*, to maintain the *Plenitude* of the World, and the Circle they attribute to Moving Bodies. The *latter* will think, they have cauſe here to triumph, as believing to have met with a more illuſtrious Inſtance, than ever, of their *Vacuum Coacervatum* within the World; ſince here is an impenetrable Veſſel, out of which 'tis manifeſt, that an almoſt incredible proportion of Aerial ſubſtance hath been made to iſſue; whereas 'tis no ways manifeſt to any of our ſenſes, that any other Body hath got in to ſucceed in its room.

II. *ELEMENTA*

II. *ELEMENTA GEOMETRIÆ PLANÆ. Authore* Ægidio Franciſco *de Gottignies Bruxellenſi, Soc. Jeſu in Collegio Romano Matheſeos Profeſſore*, Romæ 1669. in 12 .

THis Author, in a *Monitum* to the Students of Geometry, intimates, that he hath read Mathematicks more than 7 years at *Rome*; that it hath been his cuſtome to adviſe his Scholars *firſt* to read over the Definitions, the Titles of Propoſitions, and to exerciſe themſelves in the Conſtruction of Problems, without being ſolicitous of the truth of the Propoſitions or Conſtructions, until they become familiar; and after they are ſomewhat converſant with the Geometrick Aſſertions and Phraſes, then to doubt of their truth as much as they pleaſe, and ſtudy their Demonſtration. The ſame, in the Proeme thinking it convenient to begin with Quantity, treats of it abſtractly, as void of ſuch affections and modes as are congruent thereto.

1. In his firſt Chapter he giveth Definitions, Poſtulates, and Axiomes.

2. In the ſecond, becauſe one quantity in relation to another is ſaid to have a *Ratio* or *Proportion*, he treats of *Ratio's*, and delivers the doctrine of the fifth Book of *Euclid*; to which are annexed 7 queſtions about *Geometrical Proportions* with their Solutions, clearing up the debates, that through the miſtakes of ſome late Authors have riſen about *Ratio's*.

3. He treats of Angles, and of the affections of Angles in plain Right-lined Figures. And at the end of this *Chapter* he ſtates the queſtion, Whether an Angle be a *Quantity* ſhewing, that *Clavius* affirms *all Angles* to be quantities; *Peletarius* denyes the *Angle* of *Contact* to be a quantity; *Tacquet* condemns both, denying *any Angle* to be a quantity, to whom our Author aſſents, and on this Hypotheſis removeth 5 Paradoxes, that are natural to the other aſſertion. And whereas a late Writer alledgeth, that it may be pleaded to be the opinion of the Antients, he ſaith, that among the Learned moderns, it is now refuted, herein ſiding with *Gregory of St. Vincent*, *Aynſcomb*, *Tacquet*, and *Dr. Wallis*.

4. He treats of Rectangles.

5. Of Triangles and Right-lined Figures.

6. Of Circles, where he delivers the Doctrine of the third Book of *Euclid*; and, imitating *Archimedes*, enlargeth this *Chapter* with other propertys, which he had firſt ſhewn to be congruent to Right-lined Figures.

7. He treats of Problemes, by which a Preparation is made to paſs from Speculation to Uſe and Practice.

The Author having thus altered *Euclid*'s order, giveth an *Index*, to ſhew where the Propoſitions of the 1, 2, 3, 5 and *6th.* Book of *Euclid* are to be found in theſe Elements.

He hath paſſed over all the Propoſitions of the *4th.* Book of *Euclid*, as ſuperfluous in his method: In that Book, 'tis known, that *Euclid* teacheth, How to Inſcribe or Circumſcribe *ſome*, but not *any* Regular Figures about a Circle: Of this he treats at the end of the *7th.* Chapter. This Doctrine is either neceſſary for Practice, as in *Fortification*; or in order to the Conſtruction of the *Canon* of *Sines*. He intends to treat of *Trigonometry* and *Practical Geometry* elſewhere, ſaying in his Dedication;

Euclidem ex novo adornare ſtudui, brevi tamen ſcriptione concinnatum, ut eſſet opportunior. Ex quo tanquam ex fundamento pendet reliqua mearum doctrina tractationum, quas prælo paratas me habere probè noſti. As to his method of Demonſtration, he ſaith, *Demonſtrationes vix alias pono, quàm affirmativas, ut diſcentibus conſtet, ea quæ proponuntur non tantùm vera eſſe, ſed etiam cur vera ſint: in Euclide non pauca per negativas demonſtrationes probantur, vel in his probandis negativè tantum probata aſſumuntur; & An rectè omnia, nonnulli controvertunt.*

III. *SYNOPSIS GEOMETRICA; cum Tribus Opuſculis, De LINEA SINUUM & CYCLOIDE; De MAXIMIS & MINIMIS, Centuria; Et SYNOPSIS GEOMETRIÆ PLANÆ,* *Auth.*Honor. Fabry *S. Jeſu.* Lugduni Galliarum 1669 in 12°.

THis Author in this *Geometrical Synopſis* hath endeavour'd, as M. *Gottignies*, (juſt now taken notice of,) promiſeth to do in his *New Euclid*, to render *Geometry* clearer and eaſier by delivering ſuch Demonſtrations, as prove the thing in hand by *direct* and *intrinſick* Principles, not ſuch as are indirect, and leading *ad abſurdum & impoſſibile*, whereby 'tis only concluded, that the thing cannot be falſe, but not ſhewn, why it is and muſt be true. In reference to which, he conſiders, that, whereas *Geo-*

metry conſiſts in demonſtrating the proprieties of *Quantity*, there is no ſuch propriety, but it belongs to it by ſome genuine and intrinſick principle, eaſily to be found out by the *Analyſis* or *Geneſis* of Quantity. By which way he Judgeth, that *Geometry* may be exceedingly contracted, foraſmuch as very many things, ſeparately demonſtrated in the received way, may then be evinced joyntly by one plain and eaſy Demonſtration; conſidering that, where the ſame propriety belongs to various quantities and figures from the ſame intrinſick Principle, whether they be Plain, or Solid, or Right-lined, or Curve, or Mixt; nothing hinders, but *that* propriety may be Demonſtrated of them all by one onely Demonſtration.

And hence this Author is inclinable to lay aſide thoſe many Diviſions of Geometry, as are made by Authors, *viz.* into *Trigonometry*, *Planometry* and *Stereometry*; and peculiar and prolixe Treatiſes of *Conical Sections*; of the *Sphære* and *Cylinder*; of *Lines* of divers kinds; of *Plain* and *Sphærical Triangles*; of a *Solid Angle*; of *Proportions* and *Proportionalities*, &c: eſteeming, that a more convenient Diviſion will ſerve his Deſign; whence he compriſeth this whole *Synopſis* in two parts.

The *Firſt* treats of the *Elements* for Beginners, and contains 6 parts: In the firſt whereof are deliver'd the Definitions and Explications of Terms, the Axioms, and *Poſtulata*. In the ſecond, are explain'd the *Geneſis* and *Analyſis* of Figures, and their different *Claſſes*. In the third, are demonſtrated the Elements of *Lines* and *Angles*. In the fourth, is treated of *Ratio's* and *Proportions*. In the fifth, are conſidered the *Products* of the *Segments* of a *Line*, multiplyed into one another. In the ſixth, are handled the remaining Elements.

In the *Other*, he proceeds to the Demonſtration of higher and abſtruſer things; and this part he divideth into ſeveral *Claſſes*, each of which contains all its *homogeneal* figures, Right-lin'd or Curve, Solid or not Solid; there being ſo many ſeveral *Ranks*, as there are different ways of their Generation. Theſe *Claſſes* are here diſtributed into two ſorts, the *one* contains thoſe Figures, whoſe Generating quantity is drawn either into the whole Altitude, or into its Rational or Commenſurable Segment, for the Æquation of the Figure; the *other* is of thoſe, whoſe Generating quantity can only be drawn into an Irrational Line, for Æquation. But he adds, that it often falls out, that one and the ſame Figure belongs to ſeveral *Claſſes*, in regard that it may be reſolved into divers Elements, or have more than one *Genitrix*, and therefore, according to the variety of the *Genitrix*, may be diverſly generated. And this, he eſteems, doth very much commend his Method, in regard that there is the ſame Æquation of the ſame Figure, whether it be demonſtrated in this or that Claſſis by this Intrinſick Principle.

Mean time this Author denyeth not, that this kind of *direct* Method was before him deliver'd and publiſht by *Bonaventura Cavalerius*, but adds, that it was done with ſuch difficulties and obſcurities, as deterred young Students from it; which in this *Synopſis* are ſaid to be avoided, or removed.

As to the Three *Opuſcula*, adjoyned to the *Synopſis*, the Author affirms of the *Firſt*, that it was publiſh't *Eleven years* ſince, but uncorrectedly; now Re-printed more carefully, and with a deſign, to give a Specimen of his new Method in that abſtruſe Argument; adding withal, that, for ought he knows, he is the firſt that hath written of this Subject; only he had ſeen ſome few things concerning the *Cycloid* in *Torricellius*, in that *Appendix*, which he ſubjoyn'd to the Problem of the *Dimenſion* of the *Parabola*, where he very well demonſtrates, that the Space contained by the *Cycloid* and *Baſis*, is Triplicate to the Generating Circle. But our Author affirms to have here added many new Demonſtrations, alledging, that *Torricellius* in the ſaid *Appendix* hath demonſtrated nothing elſe, but that one thing juſt now recited. And though the ſame in his *Firſt Book De Motu Gravium* doth *propoſe* many excellent things of the *Cycloid*, yet our Author obſerveth, that he hath *demonſtrated* none of thoſe.

Concerning the *ſecond* Opuſcle, *viz.* the Century of his Propoſitions *De Maximis & Minimis*, he affirms, to have written them, for his divertiſement, many years ago. And the *third*, which is a *Short piece of Trigonometry*, he ſaith to have haſtily Compoſed at the ſollicitation of an Ingenious Friend, to ſerve Mathematical Beginners.

IV. *DIALOGI PHYSICI, quorum* Primus *de Lumine*; Secundus & Tertius *De VI PERCUSSIONIS & MOTU*; Quartus *De HUMORIS ELEVATIONE per CANALICULUM*;

Quintus & Sextus *De Variis Selectis*. *Auth* Honor. Fabry, *S. Jeſu*, Lugduni Galliarum, 1669. in 8°.

THis Learn'd Jeſuit in thoſe *Dialogues* writeth againſt *Grimaldi*, *Alphonſus Borelli*, and *Montanari*, who in divers things differ from what he hath written: Againſt the *firſt*, concerning *Light*, and that great controverted point, *Whether it be a Body?* And whether *Reflection*, and *Refraction* prove it to be ſuch? *&c.* Againſt the *ſecond* he writeth, about *Motion* and *Percuſſion*, where many things are diſcuſſed; as, Whether motion be *produced*, or *traduced?* Whether the *impetus* of the leaſt Body may move the greateſt Body? Whether the Force of *Percuſſion* be a certain action of Compreſſion in the Impellent Body? What are the Laws of two *Projected* Bodies; equal, or unequal; of equal, or unequal velocity? Whether the Times of the Vibrations of different *Pendulums* are in a ſubduplicate proportion of their Lengths? Whether a Body impelled, being reflected by a Springy and Compreſſed Body, reſtoring it ſelf, be moved and carried back with that *Impetus* only, which it received from the ſame? Whether a Body *Horizontally* projected will at the ſame time come to the ground, as if it had of it ſelf fallen down *Perpendicularly?* Why Bricks are broken by the percuſſions of an Hammer, though they remain whole under the weight of a vaſt and bulky Body? And why an Hatchet cleaveth Wood, whereas a very heavy weight laid on an Hatchet fixed in Wood, doth not? What is the Principle of the Motion of Reſtitution? And many more. Againſt the *third* he writeth, about the *Aſcent of Liquors in ſlender Tubes*; to wit, whether that Riſing proceeds from the Gravitation of the Air, or from its Compreſſion only, preſcinded from its weight? Whether Liquors do riſe equally high, in longer and ſhorter Tubes, but of equal bore? *&c.*

The *Two laſt* Dialogues contain *Miſcellanies:* As, of the *Impetus* innate in Bodies, aſſigned them by Nature to attain their reſpective Ends; of the Gravitation of the Air and its preſſure downwards, to make Vapors aſcend; of the Variety of Motion in Heavier and Lighter Balls moved on Longer or Shorter, thicker or ſlenderer, ſtrings; of new Mechanical Powers; of an Hypotheſis for ſolving the *Phænomena* of the *Tydes* by the Preſſure of the Atmoſphere, importing, that the Tydes do do vary according to the inequality, or the various Circles of the Air's preſſure, and the ſeveral Tracts of thoſe Circles, in reſpect of their Scite and Extent; ſo that if all the Circles of that preſſure of the Air were free, that is, if the water did cover the whole Surface of the Earth, it would riſe much higher in the Tydes; (See pag. 406,407:) Beſides, of a Queſtion, Whether in a Ship moved, all the motions of the people carried in it will be made after the ſame manner, as if made in a Ship not moved; Of the 7 Rules of Motion deliver'd by *M. Hugens*, with ſome conſiderations thereon, p. 411; Of the great Compreſſion of the Air, in reference to what *Mr. Boyle* hath publiſh't on that Subject, p. 436; Of the Controverſy, Whether the Mercury in the *Torricell.* Experiment be ſuſtain'd by the external Air, or by a Tenſe matter within; Of the cauſe of the *Glaſs-drops* ſhiver'd in ſmall pieces by breaking off the tail of them, p. 467; Of *Electricity*, p. 475, &c. But whether our Author have the better of thoſe, againſt whom he writes, I ſhall not take upon me to Judge, but leave it to the Reader to think as he ſhall ſee cauſe.

V. *ANTONII MOLINETTI*, *Phil. & Med. Veneti*, &c. DISSERTATIONES ANATOMICÆ & PATHOLOGICÆ *de* Senſibus *& eorum Organis.* Patavii, 1669. in 4°.

IN this Learned Treatiſe of the *Senſes*, the Author begins from the conſideration of the Touch, diſcourſing of the genuin Organ thereof, which he maketh to be the ſoft ſubſtance of the Nerve only.

Next, he treats of the *Sight* and its Organ; where he largely diſcuſſeth the old Controverſy of the manner how Viſion is made, whether by the Reception of the Species or viſible rays of the Object, or by the Emiſſion of the Spirits of the Eye; maintaining the former, and refuting the latter. Then he proceedeth; 1. To ſpeak of the nature of *Light* and *Colours*, eſteeming the diſtinction of Colours into *Real* and *Apparent* to be puerile. 2. To treat of the Three Refractions of the Luminous rays made in the Eye, by the ſeveral humors thereof. 3. To aſſign the different apertures of the Pupill according to the diſtance of the object, and the degrees of its illumination; as alſo the reſpective offices of the Chryſtallin, Vitreous, and Aqueous humors; and the reaſon of their poſition, and configuration,

guration,*&c.* 4. To give the Hiſtory of the *Tunicles* and *Muſcles* of the Eye, aſſerting the *Retina* to be the formal organ of Viſion; and Seven *Muſcles* to perform all the motions therein; and obſerving the curious ſtructure and *apparatus* in all. 5. To diſcourſe of the various Diſtempers of Eyes, and to obſerve, that there is ſcarce any particle of that organ, not ſubject to ſome peculiar diſtemper; which he very learnedly and accurately ſpecifies and enlarges upon.

Thirdly, he treats of *Hearing* and its Organ, having premiſed, that the difference of the ſeveral Senſes conſiſts only in the different *apparatus*, by which all the ſenſible Objects are received in one and the ſame formal organ, of the ſame kind; as alſo, what Analogy there is in the ſtructure of the Eye and Ear; the *Cornea* of the one anſwering the *Membran* of the other; the Water within the *Cornea*, to the Air within the *Tympanum*; the Ciliar ligaments of the Eye, relaxing or ſtreightning the *Pupill*, to the *Stapes* of the Ear, capable to be eaſily moved inward, and a little outward. Now of this Senſe of Hearing he obſerveth, 1. The Air-reflecting organ (anſwerable to the Refractive organ in the Eye) and remarketh the admirableneſs of its fabrick; as alſo how exactly every vibration of the Air, made upon the *Drum* by the outward Air, is by the Labyrinth of the Eye diſtinguiſh't from one another. 2. The manner, how *Hearing* is performed; where occur divers un-common Obſervations about the *Malleus*, *Incus*, and *Stapes*; and the three *Holes* in the *Drum*; as alſo of the paſſage, by which the cavity of the Drum hath a conſent with the Palat, *&c.* 3. The many diſtempers of this Organ, very accurately deſcribed.

Fourthly, concerning the Senſe of *Smelling*, he 1. Taketh notice, that *Veſalius* was the firſt, that rightly obſerved the *Olfactory* Nerves. 2. He obſerveth the Analogy of this Senſe to thoſe of Seeing and Hearing. 3. Giveth the reaſon, why Doggs, Horſes, and ſome other Animals excel the reſt in the ſtrength of Smelling. 3. Affirms, that moiſture falls into the Noſe, not by the Holes of the *Os Ethmoides*, but by thoſe that are in the inward corners of the Eyes. 4. The *Diſeaſes* of this Senſe; where the Author taketh occaſion to commend the Art of *Taliacotius* in reſtoring loſt Noſes, and to confirm the truth of that Practice, performed by his own Father,

Fifthly,

Fifthly, touching the *Taſt*, he 1. Maketh the *Tongue* the Organ of it, as it is made up of ſuch a kind of Porous Fleſh, cover'd with ſuch a coat, and very plentifully enterwoven with ſuch nerves; furniſh't with a fine *Saliva*, which being mixed with the meat and drink, ſinks it into the nerves through the pores of the Coat, and ſo gives different kinds of Taſt. 2. Compareth this Senſe with all the former, by obſerving the Analogy betwixt them. 3. Aſſigneth the difference between Taſt and ſimple Touch. 4. Enumerateth the Affections of the Tongue, and inſiſts eſpecially upon the *Convulſion* and *Palſy*, which it is ſubject to.

Having diſpatched his Diſſertation about the *Five Senſes*, he proceeds to the conſideration of the *Brain*, whereof he 1. Explains the admirable ſtructure, connexion and dependency of its parts. 2. Shews the difference of the *Animals* Spirits from the *Vital*; which he eſteems to be only this, That the Animal Spirits are Vital Spirits highly rectified, refined and perfected in and by the Brain, for Senſation. 3. Lays open the origine of the *Nerves*, proceeding from that part of the Brain, call'd *Pons Cerebri*, which he makes to be nothing elſe but a *Congeries* or Heap of innumerable Filaments, divaricated out of the Solider ſubſtance of the Brain; whence all the *Nerves* (many of thoſe threds being joyned together) take their riſe; which in their iſſue out of the Bones, either thoſe of the Skull or the *Vertebra's*, are inveſted by both Membrans, which contain them as well, as they do the Brain it ſelf. 4. Declares, that in the ſaid *Pons Cerebri*, from whence all the *Nerves* proceed, is tranſacted the *Common Senſation*; confidently affirming, that whatever motions are made in the Organs of Senſe by the Spirits that are in the Nerves, they muſt needs be conveyed into the Principle of the Nerves (which, in his judgment, is the *Pons*;) and that performed in a moment of time, by reaſon of the continuity of the Spirits from the Senſory's to the ſaid common Source. 5. Diſtinguiſheth the Operations of the *Common Senſe* from thoſe of the *Phancy*, and *Memory*; and withal teacheth, how the Rational Soul differenceth the Apprehenſions of things from thoſe made by Brutes. 6. Determins not, whether, for the *Memory*, the *veſtigia* of things are impreſſed in the Brain; or whether the ſubſtance of the Brain be ſo framed, that according to the different agitation of the Spirits it may be contracted or dilated; or elſe, whether the Pores or minute Paſſages between the medullar Filaments be open'd, or ſhut, and that more or leſs; or laſtly, whether it be, that the Spirits are variouſly diſpoſed, whilſt the *Medulla* of the Brain remains in the ſame ſtate? 7. Diſcourſeth of *Sleep* and *Waking*; where he very curiouſly obſerveth, *firſt*, How far there is in Sleep a Ceſſation of Senſe and Motion; and how *Night-walkings* and *Reſpiration*, (two very ſtrong Motions) are performed in Sleep: *Secondly*, What is the immediate cauſe of that Ceſſation, *viz.* a ſcanty and alter'd influx of the Spirits into the Organs of outward Senſe. 8. Aſcribeth the exact knowledge of the *Medulla Spinalis* to that excellent *Engliſh* Phyſitian and Anatomiſt Dr. *Willis*. 9. Explains the order in which the ſeveral Combinations of the *Nerves* do proceed, out of the Medullar Maſs of the Brain, into and through the whole Body. 10. Concludeth the whole with an Explication of the *Affections* and *Diſeaſes* of the Brain; and ſhews, *firſt*, How the various *Head-aches* are cauſed by the various qualities of the parts that compoſe the Bloud, which being either *bilious*, *ſulphureous*, *ſalin*, *aqueous*, or *terreſtrial*, do accordingly cauſe lacerating, pricking, vellicating, or heavy pains: *Secondly*, How the *Dropſy* of the Brain is cauſed by the copious ſeroſities gather'd between the Membrans of it. *Thirdly*, How *Ulcers*, *Obſtructions*, and *Inflammations* are produced. *Fourthly*, How thoſe many *Perturbations* and *Symptoms* are occaſioned in the Brain, as *Sadneſs*, *Fear*, *Sleepineſs*, *Madneſs*, *Forgetfulneſs*; Epilepſy's, Apoplexy's, among which two laſt he finds this difference, that an *Epilepſy* is not neceſſarily preceeded by any Obſtruction; an irritation and an offenſive afflux to the Senſible parts, being able to produce it alone; whereas an *Apoplexy* never comes without an Obſtruction of the Spirits. *Fifthly*, How *Palſy's* are cauſed, *viz.* by an influx of impure Spirits from the Origine of the Nerves into the beginnings of the ſame. *Sixthly*, How *overmuch Watching* is occaſioned, namely by over-hot Spirits; as an *Un-natural Sleep* is produced by thick, torpid and cold vapors, intermingled with the Spirits, *&c.*

Errata.

In Numb. 65. *p.* 2014. *l.* 17. *del.* firſt, *and read*, were ſtarted. *Beſides, the Reader is deſired, not to be offended at the overſight of the Printer, who in this ſame Tract of* N 65, *when he ſhould have numbred page* 2107, *did print* 2007; *whereby ſome confuſion would ariſe in the* Index *that is to follow, if therein the Publiſher did not intend to prevent it in ſome meaſure by quoting as well the* Number *of theſe Tracts as the* page. *In this* Numb. 67. *p.* 2040. *l.* 17. *del.* Farewell.

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